of orphanages for the care of destitute children and for rearing in the Catholic faith those waifs who survived infancy. Most of the education provided by Roman Catholics was of a religious nature—giving to the laity the rudiments of the faith and preparing a Chinese clergy. Prospective priests were required to undergo a prolonged and exacting training.

Largely as a result of these methods, Roman Catholics continued to be much more numerous than the Protestants—although until 192S the proportionate rate of increase of the latter was greater—but Roman Catholicism made decidedly less impression upon the life of the country at large.

Upon the masses of the nation the direct effect of Christianity, whether Protestant or Roman Catholic, was still negligible. Professing Christians totaled less than one per cent, of the population and the great majority of the Chinese were probably only barely aware, if at all, of the existence of the faith.

Beginning with about 192S, Christianity, and especially Protestantism, suffered grave reverses. The anti-religious movement, which became largely and often explicitly anti-Christian, began in 1922, was revived in 1924, and was intensified as a result of the Shanghai incident of May 30th$_r$ 1925. In 1926 and 1927 the left wing of the Kuomintang, encouraged by Russian Communists, was vigorously anti-Christian. Christianity was accused, among other things, of being "imperialistic" and "capitalistic," and since the rage of the Nationalists was just then directed chiefly against Great Britain and a considerable number of Protestant missionaries were British, Protestantism suffered more than Roman Catholicism. In 1926 and especially in 1927, at the

height of the activity of the left wing of the Kuomintang, a great exodus of Protestant missionaries occurred. When, in the summer of 1927, the conservative reaction set in, missionaries began to return.

Christian schools, moreover, became the target of many Nationalists, on the ground that they existed for religious propaganda rather than education, and that they were part of the cultural invasion of the imperialistic powers. Since Protestants had devoted a larger proportion of their efforts toward maintaining schools than had Roman Catholics, they suffered more from this phase of the attack.